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*Fifth Sunday of Easter, May 15, 2022*

Greeting

Gathering Words:

Come into God’s house! Come and hear what God has done! God has made the world and breathed the breath of life into us! Let the sound of God’s praise be heard in us this day.

**Worship Music Awesome God**

OPENING PRAYER

Source of all creation, maker of the world and everything in it, you are never far from each one of us. We come into your house seeking you, O giver of life and breath. Reveal yourself to us; dwell with us; and abide in us. We live because of you. We hope because of you. In the name of Jesus Christ in whom we live, and the Spirit of Truth who abides in us, **AMEN.**

\*OPENING HYMN All Creatures of Our God and King (Verses 1, 4 & 5) #62

THE FIRST LESSON John 1: 16-18 (NET)

PRAYERS OF THE PEOPLE

THE LORD’S PRAYER

**Our Father, who art in heaven, hallowed be thy name;**

**Thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread; and forgive us our sins, as we forgive those who sin against us; and lead us not into temptation but deliver us from the evil one. For thine is the kingdom and the power and the glory, forever. Amen**

SPECIAL MUSIC Chub Weidler

SHARING OF OUR TITHES AND OFFERINGS

OFFERTORY INVITATION:

We are invited to give an accounting of the hope that sustains us, the love and presence of God that upholds all. Out of this sustaining hope, let us give our gifts today for those who also need this hope.

OFFERTORY

\*DOXOLOGY #95

\*OFFERTORY PRAYER

Giver of all gifts, we are grateful for your every blessing and for your presence through all of life—in our joys and fears, and in our hopes and dreams. We pray for those who do not know the consolation of your presence in their lives, asking that you reveal yourself to them through the gifts we have given and through the lives we live. Reveal yourself, O God, that all your children may find their true home in you. Amen.

EPISTLE LESSON Acts 17: 16-34 (AMP)

HYMN OF PREPARATION There’s a Wideness in God’s Mercy (1 & 3) #121

SERMON Are You Ready? Pastor Lyle

\*CLOSING HYMN Ye Servants of God #181

BENEDICTION

Wherever we are, we are in God. Wherever we are, we are in Christ,

and Christ is in us. Wherever we are, the Spirit abides with us and in us.

Go forth in peace and hope. Go forth in faithfulness and trust. May all see the Divine in and through us.

ANNOUNCEMENTS

**Our Prayer List:**

Brandy Ansel – recovery at home Clark Harding - surgery

Boose Foundry - recovery Karl Haver – lung cancer

Family of Clara Boutelle Lamar Horst – recovery at home

Janie Buchter – anxiety Luke Mengel - stent procedure

Everleigh Sage Corwin – home Jim Olson – triple bypass

Connie DeHaven -Maple Farms Gary Rohrbach – knee replacement

Chris Diehl – cancer Joe Sipes – car accident

John Dirks – stent leaking Peace in Ukraine

Cornette Evans – cancer Megan Weir – deployed

Rosemary Feister- test results Bonnie Wyniawkyj -family concerns

**SUNDAY MORNING OFFERING**

**OFFERING AMT NEEDED EACH WEEK       $1,365**

**OFFERING May 8th  $1,920**

**AMT OF OFFERING NEEDED TO DATE     $25,935**

**AMT RECEIVED TO DATE            $30,852**

**BUDGET YTD +$4,917 Attendance – 35 Folks**

**What’s happening at Wiest:**

Adult Sunday School – 1015 Sundays

Choir Practice – Mondays 1PM

Bible Study – 1000-1200 Tuesdays with fellowship

Girl Scouts – 1st Thursday of each month

Blessings of Hope – May 28th 1030-1100

Audio of the Sunday message is posted on our church website ([www.wiestchurch.org](http://www.wiestchurch.org)). Video on Wiest Church Facebook page

Lectionary Readings for next week: Psalm 67; Acts 16:9-15; Revelation 21:10, 22-22:5; John 14:23-29.

Are You Ready?

Paul is in Athens waiting for Timothy and Silas. He was at Athens, not by his plans, but because he had to flee persecution in Berea. Not content to just sit around waiting, he explores the city. When he saw that the city is filled with idols, he became angry. The city was also filled with writers and historians; geographers and composers, artists and architects, physicians and lawyers. If you were looking for something ancient, edgy, profound, exotic, different, or intellectually stimulating, Athens was the place to be.

Athens, as a city, was also quite cosmopolitan in its religious expressions. Athena was, of course, primary among the gods in the city, but hundreds of other kinds of gods and reverential practices were part of the fabric of the city. Inevitably, there were some who practiced their religious craft very, very, very seriously including Jews of many different sects and backgrounds. Paul spoke with Jews in the synagogue and Gentiles in the marketplace. He was accused of babbling by the Epicurean and Stoic philosophers. Others said he seemed to be proclaiming strange gods because he was preaching the good news about Jesus and the Resurrection.

They took him to the Areopagus, an area removed from the noise and crowds, where more serious discussions took place. He must have been persuasive or intriguing to be invited there.

At this point Paul offers a greeting to the Athenian audience and says that he recognizes how religious they are. This element of praise is meant to encourage a positive hearing from the audience. He makes a connection with them in this way and sets up the unique claim he wants to make that will challenge their religious worldview.

In verses 24-29, Paul argues that the one about whom he is “babbling” (verse 18) is actually this God they fail to know. This is based on an altar with the inscription “to an unknown God.”.

Paul then speaks of God as creator in a way that would have been familiar and acceptable to his audience. He says that all humanity are this God’s offspring. This God is too big for idols made by human hands and does not need humans to serve him. He says that now that you know who this God is, the Athenians should repent in preparation for the judgment by the one appointed by God. The proof that this man is the appointed judge is that God raised him from the dead (verses 30-31). Notice that while Paul condemned idolatry and called for repentance, he did not specifically condemn his hearers. This may seem like a game of semantics, but it is not. There is a vast difference between rejecting something another holds dear and rejecting the person.

Some scoff at Paul, but others want to know more and some come to believe. Paul starts a church in Athens with the ones who believe, and leaves the others, without condemning them.

Paul was ready to deal with a pluralistic religious culture. Are you ready?

Sermon Quiz

1. Paul was in \_\_\_\_\_\_ because he had fled \_\_\_\_\_\_\_\_\_\_ in Berea.
2. He became \_\_\_\_\_\_ when he saw the city was filled with \_\_\_\_\_\_.
3. The Athenians \_\_\_\_\_\_\_\_\_\_ many gods including the \_\_\_\_\_\_\_ god.
4. When he spoke in the \_\_\_\_\_\_\_\_ about Jesus and the Resurrection, the people accused him of \_\_\_\_\_\_\_\_.
5. Paul called the people very \_\_\_\_\_\_\_\_ to encourage them to \_\_\_\_\_\_\_ to him.
6. Paul says he speaks of the \_\_\_\_\_\_\_\_ god making him \_\_\_\_\_\_\_.
7. He speaks in ways the people will \_\_\_\_\_\_\_\_\_.
8. Paul calls on the people to \_\_\_\_\_ now that they understand the \_\_\_ true God.
9. Some \_\_\_\_\_ at him; others want to know more; some come to \_\_\_\_\_\_\_.
10. Paul’s teaching \_\_\_\_\_\_\_ is a model for \_\_\_\_\_\_\_\_\_\_.

Last Week’s Sermon Quiz

1.The slave girl identified Paul and Silas, saying, “These men are slaves of the Most High God, who proclaim to you a way of salvation.”

2. Paul called the demon out of the slave girl in the name of Jesus.

3. The owners of the slave girl suffered economic loss and were angry.

4. Paul and Silas were accused of anti-Semitism, disturbing the peace, and preaching an illegal religion.

5. They were stripped, beaten and imprisoned, their legs in stocks.

1. They sang hymns and prayed while in prison.
2. When an earthquake freed the prisoners, they remained in their cells.
3. The jailer asked what he needed to do to be saved.
4. We are all need salvation, no matter who we are, or our status.
5. Christ has set you free. Believe it; live it; share it with words and by how you live.